THE YOUNG EAST

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Temple Scene—in Winter

The International Buddhist Society
GINZA TOKYO

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The Organ
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The International Buddhist Society

ONE SHILLING

THE YOUNG EAST

"And thus the whole wide world, above, below, around and everywhere, does he continue to pervade with heart of Love, Compassion, Joy and Equanimity, far reaching, great beyond measure, from the least of anger or ill-will." ——Maha-Sudassana Sutta.

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Editorial

Japanese culture owes a great deal to Buddhism. If therefore, any one is desirous of having a correct idea of the country and people of Japan, he ought first of all to understand Buddhism. Buddhism has for nearly fourteen centuries permeated the national life of the Japanese. As spiritual food of the nation, it has always assisted the steadfast progress in civilization.

The Kokusai-Bukkyo-Kyokwai (The International Buddhist Society), as its prospectus shows, has for its mission to propagate the teaching of the Buddha in foreign lands starting from the consciousness of the Japanese Buddhists, which is no less important. We should not keep private the treasure of the Mahāyāna Buddhism merely to our own benefit. Keeping it private is not good for the progress, development and renovation of Japanese Buddhism. We have to strengthen our relations with all nations; and we are sure that those who are interested in thoughts and cultures, of whatever sorts they may

be, are eagerly looking for the Buddhism of this country. The Western nations have depended too much upon science, in consequence of which they have come to a dead stop in their spiritual advancement. Christianity has long been deprived of the leadership of nations, which it once monopolizingly had, in spiritual matters.

Thanks to material advancement which has ever continued since the early years of Meiji, Japan has now come to occupy a leading position among all nations of the world; but as to spiritual matters, time is just come for herself that she should think and reflect. This is quite clear from what is at present going on throughout the country; I mean to say, the revival or renaissance of Buddhism.

The K. B. K. will have completed a whole year of its existence this month. Since the general meeting of all members, which took place in May last, the Society has published five numbers of the 'Kaigai-Bukkyo-Jijo,' or *Buddhistic Matters in Foreign Lands*, including one which is to be issued in December. Two numbers of the 'Young East,' including the present one, have been published. The 'Buddhism in Japan,' as it is a scholastic work, and therefore the translation of articles must be far more accurate, will come out a little later than the appointed time, perhaps next spring. The students are busily engaged in their studies under the leadership of Profs. Brinkley, Goto, Tomomatsu, Ishizuka, and Bush. They are making strenuous efforts in the studies of Buddhistic matters in foreign countries, attending three meetings of researches and some lectures every week.

As to the connection with foreign countries, we are thinking of organizing means of obtaining news and articles from China, Manchukuo, Siam, and India; and further from England, France, Italy, Belgium, Germany, Hungary, America, Canada and Hawaii. In our library, we have as many as 1500 books, which have been presented or trusted to us, which we have obtained in exchange, or which we have bought. We have also some 500 new members.

We are planning to hold memorial services for scholars and

missionaries of this and other countries, who have contributed more or less to the propagation and advancement of the teaching. This is to be carried out as a new work early next year under the auspices of Buddhist Universities, Headquarters of Buddhist Sects, Educational and Foreign Ministries, Embassies, Legations, and Buddhist Societies. This is one of the first things to be carried out by our society, as it is the very way to express our thanks to those who have rendered good services to Buddhism, and at the same time to make it the the "light" of the world in coming generations.

The new volume of the 'Y. E.' will be out next spring in a new form; pages will be increased, binding, contents, etc. will be improved. We are thinking of publishing articles not only on Buddhism, but on Japanese culture in connexion with it, lives of founders of sects, Buddhist arts, historical spots and famous places in connection with Buddhism, will be explained; then too, we do not forget our neighbouring country China; and we are thinking of introducing Buddhism, as it is there, to the world.

Mr. Gijo Sakurai

Our Founder

With the rebirth of this magazine we feel it most opportune to give to our new readers, some idea of the type of man that founded "Young East."

Mr. G. Sakurai was born at Hoon-ji, Sakuraidani-mura, Joyono-gun, Osaka-fu, on the 16th of September in the 1st year of Meiji.

When he was nineteen years old, he went to Kyoto and studied at the Western Honganji Normal School (*Shin* Sect) with the idea in mind of becoming a teacher.

Of a gentle and yet vigorous nature, it was, whilst he was studying that he founded the Hansei-kai (Reconsideration meeting) with his friend Mr. Takakusu; advocating prohibition, raising the living standards of the people, and in general started to devote himself to the service of mankind.

He later founded the Foreign Missionary Society; started Summer Mission Work, and published *The vision of Asia*, a journal of Belles letters, and also became the Chief Editor of the periodical Hansei-kai.

In the 29th year of Meiji, he moved to Tokyo, where he reissued the periodical, Hansei-kai, under the new title of "The Central Review" (Chuo-koron), and with his fresh opinions became an outstanding figure in the world of literature in Japan.

Three more new journals were published by Mr. Sakurai in the next few years: The New Review, The Twenty Century, and The Household Friend; moreover he advocated romanizing the Japanese letters and organized a society for the realization of this scheme, Animals too, were greatly loved by this human gentleman, and he endeavoured

to establish a society with the object of bringing together people who were animal lovers.

In 31st year of Meiji, he travelled to Europe and America together with Mr. Tokusho Takeda, a director of the Honganji, and in the next year he visited India and upon his return to Japan, founded the Indo-Japanese Society to foster friendly relations between the two countries.

"The Young East" in English, was first published, in the 14th year of Taisho, with its object, that of sprending knowledge of the Eastern Spiritual Culture to all peoples of the world, Mr. Sakurai, being the Chief Editor. Unfortunately, he became ill in April of the following year and passed away at the age of 59 years of the 30th July of the same year.

He was given the posthumous honour of the name Daitoin by the private secretary of the Chief Abbot of the Hongan-ji.

A human man, and a thorough gentleman, always striving to help his fellows, his death can never be regretted enough and we are proud to carry on the work of such a brilliant and distinguished founder.

"Words"

Words are things; and a small drop of ink
Falling upon a thought; produces that which makes
thousands, perhaps, millions think.

Lord Byron

Buddhism, The Fountain Head of Intellect

by **J. Takakusu**

The Pāli Language

We all agree that the Pāli language was one of the Indian dialects, but to what district it belongs has not been fully decided among the scholars. But according to the most up to date opinion, it was most probably the language of Pāṭaliputra, the present Putna, the capital of Māgadha in middle India at the time of king Aśoka. The Greeks called it Palibothra in the days, when India and Greece had frequent communications, and it is still so called in Thibet. If this view is correct, then it happily coincides with the spread of Buddhism, the impetus of which was mainly given by the conversion of king Aśoka to the faith. Shortly after this epoch making event had taken place, the king himself called a convention in the year 235 after Lord Buddha's Nirvāṇa, at the capital, for the purpose of compiling the sacred Tripitaka. It is said that at this meeting the contents and number of volumes forming Sūtra and Vināya texts finally took definite shape, and the seven books of Abhidharma decided upon for the first time. The last of these seven Abhidharma works, Kathā-vatthu is a discourse of Moggaliputta-Tissa, the chairman of the convention. It was an attempt to solve the thousand difficult problems on Buddhism existing at that time. Prince Mahinda and Princess Saṅgha-mittā, son and daughter of the king, and disciples of the chairman Tissa were elected as missionaries. The following year both proceeded to Ceylon carrying with them a set of newly compiled Tripitaka with a bough of the Bodhi-tree and other presents. Since then the original

texts of the "Tripiṭaka" were handed down in the Pāli language, but their commentaries were written in Sinhalese, until the year 420 A.D. or thereabout, when a famous bhikhu, Buddhaghośa from Budhagayā, proceeded to Ceylon and retranslated the commentaries into the Pāli language again. From this time onwards both the Tripitaka and commentaries were written in the Pāli language and universally adopted by the Southern School of Buddhism. This school regards all problems realistically and endeavours to preserve both the form and spirit of Lord Buddha's teaching in its pristine state. Moreover it also strives to follow the disciplinary laws in Vināya text literally. Thus we may call this school an orthodox formalist. It is usually regarded as nearest to the original Buddhism and venerated as such.

What we call Northern Buddhism is practised at present in northern countries. The nearest Buddhist country to India is Nepāl, a province lying at the foot of the great Himalāyan range and overshadowed perpetually by its snowy peaks. Although it has lost its former glory yet it still retains enough splendour to awaken in us the memory of the grandeur of Buddhism when it prospered in India. There are still many sacred texts written on palm leaves and papers and the language used is Sanskrit.

Sanskrit This very old and highly elaborated language existed from the time of Veda. Its grammar being more or less perfected for the first time by the Sage Panini, a great linguist, who flourished about the year 400 B. C. and was responsible for its completion, basing it on a language descended directly from the oldest of all the Aryan languages, and he defined its vowels and consonances and perfected its phraseology. Once perfected it became the classical language and was used extensively for the purpose of education and literature. It was distinguished from other existing dialects, as a medium of expressing higher and more refined thoughts. Thus the Indian dialects in general use were known as Prakrit, meaning natural languages, but Sanskrit was more elegant and dignified.

Northern Buddhism is written generally in Sanskrit, though in a form considerably modified from the original and consequently it is often called by the name of Buddhist Sanskrit. Although the name Brāhmī (Japanese Bon-go) literally means the language written in "Brāhamī Lipi" and includes "Sanskrit" "Pāli" and one or two other dialects, yet it is mainly used synonymously with Sanskrit.

Sikkim lies to the east of Himalāya, and Thibet north. Both countries profess Buddhism, but in a form known as Lamaism, rather an esotericism. In Thibet the whole of Tripitaka has often been printed. Further west Buddhism had no doubt exerted its influence from Afghanistan to the desert region in the days gone by, but at present we can only trace this as a result of excavations. Buddhist relics discovered in Central Asia clearly show to what extent the different districts came under its influence and the variety of languages found on them are quite interesting, for the works found in Afghanistan are written in Sogdian and in the northern part of the desert in Kuchean and in the south Khotanese. The last two have long been regarded as being impossible to decipher and consequently ignored; but by dint of scholarly investigations, it became quite clear that the former comes undoubtedly of Celto-Italian and the latter of Persian origin. It is recorded that once upon a time the whole of Tripitaka was written in a language called either Turchie or Hiuku but unfortunately the whole text is lost, however we know what sort of alphabets they were, since the Mongolians and Manchurians, although their languages were not alike, employed the same script in order to write out their "Tripitaka," which is still extant. Besides these, there is Buddhism of Sinsia (Japanese Saiku) written in newly composed characters with its Tripitaka partly preserved. In the East are those of China, Korea, Annam and Japan, and they are written in Chinese ideographs and were already issued in different editions four times in China, Korea and Japan respectively. All those we have mentioned may come under the appellation of Northern Buddhism and though hard to

generalize its special characteristic, owing to the numerous schools and varying thoughts, which it is composed of, yet speaking roughly we may call their doctrine idealistic and which endeavour to live up more to the spirit of the Master. Thus speaking generally Northern Buddhism is Mahāyāna (Lit. Large Vehicle), while Southern Buddhism is Hīnayāna (Lit. Small Vehicle). However, from a historical point of view these nomenclatures cannot be very well substantiated and it is more appropriate to call them either Mahāyāna or Hīnayāna instead of Northern or Southern. For instance the present Sinhalese in Ceylon are followers of the Southern School, and yet during an excavation at the ancient castle of Anurādhapura an image of Avalokiteśvara and other Mahāyāna relics were unearthed, which point clearly to the likelihood of the Large Vehicle holding sway even in that island. We may cite another example to prove our contention in the so-called Southern Ocean islands, Java, where we see in the arrangement of the Buddhist images of Borobudur, clear traces of Mahāyāna influence. This work is after the manner of Karma Mandala, one of the five mandalas of the mystic school. Depicting as it does in the centre five Dhyani Budhas and around it sculptured profusely some of the Jataka stories based chiefly on the Jatakamala and also from the contents of the Gandha-Vyuha. Again it is recorded by I-Tsing that at Palembang in Sumatra Island the two schools of Mahāyāna and Hīnayāna have been found flourishing side by side. As for the Indo-Malay Civilizasion the historians agree that it must have been the result of both Mahāyāna and Hīnayāna as well as the Hindu mixture. It is said that the ruins of Angkorvat in Cambodia are mainly Hinduistic and yet many images of Avalokiteśvara have been discovered. During the Tempyo Era in the 8th century, one of the most illustrious periods in the history of Japan, a priest came from Lumy (supposed to be Lummin) later called Champa in Cochin-China, together with the famous Bodhisena from India, and taught Buddhism, Sanskrit and music at the Daianji Monastery in Nara. Since so many vestiges of Mahayana Buddhism

are discoverable in the Southern Countries, it would be unscientific and misleading for us to confine our division strictly from a geographical standpoint without taking any historical facts into consideration. Under the circumstances it would be wiser to put aside the names of South or North and follow the classification of both schools

Of the flowing river the flood ever changeth, on the still pool the foam gathering, vanishing, stayeth not. Such too is the lot of men and of the dwellings of men in this world of ours.

Within City-Royal, paved as it were with precious stones, the mansions and houses of high and low, rivalling in length of beam and height of tiled roof, seem built to last for ever, yet if you search few indeed are those that can boast of their antiquity.

One year a house is burnt down, the next it is rebuilt a lordly mansion falls into ruin, and a mere cottage replaces it. The fate of the occupants is like that of their abodes. Where they lived folk are still numerous, but out of any twenty or thirty you may have known, scarce two or three survive. Death in the morning, birth in the evening. Such is man's life—a fleck of foam on the surface of the pool.

Man is born and dieth; whence cometh he, whither goeth he? For whose sake do we endure, whence do we draw pleasure? Dweller and dwelling are rivals in impermanence, both are fleeting as the dewdrop that hangs on the petals of the morning-glory. If the dew vanish the flower may stay, but only to wither under the day's sun; the petal may fade while the dew delayeth, but only to perish ere evening.

—This is a part of The Hō-jō-ki, which is one of the early classics of Japanese Buddhistic literature, and was written by Kamono Chomei more than a hundred years ago.—

A Lecture on Dhammapada

by **Entai Tomomatsu**

This is a free translation of a chapter from Mr. Tomomatsu's J. O. A. K. lectures on the Dhammapada.—Editor, Y. E.

> The sun is bright by day; the moon shines by night,
> The warrior is bright in his armour,
> The Brahman is bright in his meditation;
> But Buddha, the awakened, is bright with splendor day and night.
>
> (Dhammapada, No. 387.—Max Müller's translation).

There is nothing mysterious about the sun shining in the day time and the moon at night. Thus they shine night and day alternately each having its own sphere to rule; the former having no concern about the latter's office, or the latter about the former's. A warrior clad in the steel concerns himself about military affairs, and shines in his own sphere. A Brahman whose mind is tranquil shines also. The Brahman, I shall translate here as being one of the four castes of ancient India, whose office it was to preside over religious services. He was also connected with educational matters more or less, but chiefly with that of religion. Therefore, he may adequately be called one who applied himself assiduously to religious disciplines; his mind ever tranquil, not in the least disturbed by the storms of life, nor soiled by worldly cares.

To each of them, the sun, the moon, soldiers, religionists and what not are assigned tasks to perform, and they are proud of their alloted missions. But the above quoted verse means that all enlightened souls shine over the all, and with their own power unceasingly. On what occasion Sakyamuni preached this sermon, we do not know. However, we can not but admire so pregnant a verse as this, and

appreciate the immensity of Sakyamuni's heart that embraces all; the slightest of the human affairs being unslighted. Furthermore, think of the way how exquisitely the matters are therein treated. Poetical as the verse may appear, yet it never indulges in an excess of the imagination; touches strongly upon human affairs, yet percieves the spontaneous flow of human feelings. Is this not very true of Sakyamuni?

"So many men and so many minds," so they say. Some people are orderly and some are not. Some people are so very scrupulous as to have no others to meddle with their affairs, or are so very punctual as to strictly follow the schedules they formulated themselves. These people will on no account tresspass on other's domains; neither will they interfere with other's business. It is always these people who would say in protest, "attend your business," or "sweep before your own door."

Now, "*the sun shines by day and the moon by night.*" So every person, according to their notion, is supposed to execute his alloted business only, and this in his own domain,—a warrior to defend his country, an educationist to teach, and a preacher to preach, and they are expected to do so with a resolution; with their whole heart. That these people will never leave their business half done is true. We can certainly depend upon their truth. But we must not be satisfied on seeing only one side of a truth, for it is quite human with us that we are apt to be more interested in our own affairs and less in that of other person's. Now, on hearing the cries of "extra" newspaper vendors outside of his windows! reporting a conflagration in his home town, village, or country; a man would immediately rush out into the street, and in his anxiety, would, sparing no money, gather up all the news possible. But would he be half so alarmed were the news of another town than his own?

This is quite human. He is not to be unreasonably blamed for it. But, here, you would formulate a logic of your own, and say, "I

am full of myself. Enough with my own family's affairs! I am not to be kept in suspense with the bad manners of my neighbours boy. How can I be a teacher when my own boy is such a hoodlum? Of the family affairs, too, I shall first educate myself, and then of society, I shall regulate my family first. How can I recommend a religion to others, when I am yet of such a small faith. Yet it be the business of a skilled swimmer to rescue a drowning man, for it is beyond my power. My motto is to "live and let live." Good logic this is, but what short-sightedness! They are like coach horses whose eyes are blinded, and their vision limited to the distance of but a foot or two ahead. The system of the present society in which the division of labour is well developed is apt to produce men of this sort, and they are so fittingly trained to serve in such a society. Indeed this is one of the worries of life in the present day society. But to our utter amazement this condition is universally approved of by men of all walks of life to be a matter of nothing to be worried over!

Now, allow me to speak a little about myself, as I undertake here to give a series of lectures on so splendid a scripture as the Dhammapada which is so profound and exquisite to elucidate. I am well aware of my incompetency, of my shallow knowledge, and of my uncultured mind. But who else on earth will be able to expound a verse of the book? Am I tresspassing on anothers' domain?

As the sun shines by day and the moon by night, every man has his speciality in business. But is it right to confine oneself in a limitted sphere, unmindful of others' situation, and to "live and let live"? It such persons multiply in number, it is woe for Japan, for it means the final destruction of our race. The destiny of a society consisting of such persons is too obvious, and, to our dismay, we find of late they are multiplying in number as the society is becoming more and more formalized in its system. We call this egoistic moral; a "lesser vehicle" from the Buddhists' point of view.

A man rushes up to a police box complaining of a certain matter of urgent nature, but what if he were told to go to the rightful jurisdiction, and were given the cold shoulder? How exasperatingly awkward is the situation! How lacking of the sense of adaptability! But the policeman is not altogether to be blamed. The blame should be placed upon the present system of the society which is too bureaucratic!

A boundary post standing on the boundary-line between the prefectures of Kanagawa and Shizuoka may certainely divide the two provinces territorially, neverthelesss they are invariably governed by the same government of Japan; they constitute two meshes, so to speak, of an organic whole of a net. The men of today are often forgetful of this "philosophy of relations." The sun shines only day time and the moon only at night. Soldiers taking up the matter of national defense only, and educationists of education only, and so on; they are only concerned on the matters that fall within their domains. They are, indeed, forgetting to think of their lives in a far wider sphere. We must not think of the sun and the moon separately, for there is between them a power that is working towards each other. In some seasons days are longer than nights and vice versa.

Religion, education, politics, agriculture, commerce and so forth are not in reality of separate existences. They only differ according as they are viewed from different angles. Between them there are organic connections that a severance of one from the rest means an instant death to the former and puts the latter into an unbelievable mess. The sun, the moon, the night, or the day are at one glance appearing to be independent beings or existences, but in reality they are not, and in this interdependency of the world we see something that makes this world alive. People without the knowledge of these interelationship plunge themselves directly into the "world of themselves only," therefore the formalization.

Thus as society becomes egoistically formalized, the individuals

will become forgetful of the purposes that they are working for. It is due to this fact that our present day lives are becoming more and more prosaic; the void of interest is one of the prominent features of it. Under the industrial system of today, where the division of labor constitutes the very neucleus, a labourer in a watch factory may spend his life tapping on the heads of watch handles from morning till night. This labourer is naturally adept at his job; is an efficient worker in this line. But about the internal condition, or the destiny of the factory, he knows nothing; neither does he care to know it. It's none of his business, indeed. His vision is limited to a small section of the factory, for he sees the whole factory only in the watch-handles. It is true that he in one way or other, is contributing to the advancement of civilization through his work, but his daily life that has no connection, excepting watch-handles, on the whole of the factory is too prosaic,—no stimulation, no consolation whatever. One of the greatest concerns of society of today lies in the mechanical individualism. No inspiration will ever arise in such a society of which each constituent individual has no concern in the whole. The truth, the good, and the beauty,—all these are to be sought for only through the whole. It's really a pity that the modern men have lost the sight of the whole that is so important.

In this age of speed which was brought about along with the division of labour, the modern men have their discontentment, an unfulfilled desire for the life that embraces everything. Abruptly in the street, tapping a man's shoulder whom you happen to meet, ask him where he is going, and what his business is. In vain you will get from him any definite answer, for he is utter ignorant of his own job, or his standing, and, to your entire amazement, he will tell you that he has never even thought of such a thing. A man who has lost sight of the whole is nothing but a piece of mechanism. He is lifeless, a wooden image, no inspiration, no sensation and no excitement. Just give a glance at a man who sits across from you in the car,

and who is apparently on his way to the office in the morning. He is neatly dressed. His necktie is straight. But nowhere in his countenance will you see the vitality of savage races. This man has no consciousness of his own position to the whole, therefore his life is insipid and tasteless; he lacks buoyancy. We must therefore lift our eyes and see the whole of the community in which we are placed. When the whole is perceived, we have a religion. "*But the enlightened one shines with his dignity night and day unceasingly.*" Here begins a real religious life.

Before speaking of the religious life such as this, let me mention of a life which is intermediate. A worker who does the finishing work of the watches has a more wider field of life than a man whose work is the tapping on the watch handles. The master of a house has the heaviest burden of all the members of the house. He is ever to be alert, to open his eyes at the slightest sound even in his sleep. Awake or asleep, his mind is never relieved of his business; therefore he is more informed of this life than a clerk, a boy, or any other member of the house. The school master is more concerned of the affairs of the school than any of the ordinary teachers. Responsibility is greater on the officers than common soldiers, and on the leader than other members of an orchestra. They understand more fully the meaning of the world, or life, and have a wider outlook of them. They reflect themselves upon their own lives as well as of others who are in their employment, or who are placed under their command. In short, they have something of a religion.

"*But the enlightened one shines with his dignity night and day unceasingly.*" While ordinary men with their lives limited to narrow margins are shining proudly in their respective domains, say in education or politics, the enlightened one takes to his heart all matters concerning human affairs, and shines over the whole. We had in our country great priests such as Saichō, Kūkai, Hōnen, Nichiren and Shinran who, though in different degrees, shone over all others. They

understood in the truest sense the meaning of life. They were certainly enlightened ones. They could not bear to see others in trouble. In Buddha's heart there are no such things as partiality, whether territorial, racial, or personal.

Buddha's magnanimity reaches all, and will gladly cooperate in whatever will bear good results. A noble attitude this. May I say, that his own self is completely immersed and lost in the whole; a mind of an enlightened one, or that of Bodhisattva. He cannot be restless. He will go over the boundaries that this world of actuality has set up so rigidly between the spheres, say, of education and politics, or self and others. So here lies the life of Bodhisattva that is ever accompanied with the tragedy of martyrs.

Therefore as are seen in the sutras, some Bodhisattvas, in sympathy with suffering souls, could not, fling off their ascetic lives in which they were striving to attain the state of Satori (awakening of soul) and peace, restrain themselves from going forth to rescue them. In their eyes were always reflected the image of those that needed rescue, and so numerous were they, that Bodhisattvas could not really stand to see them suffer, but their sincere desire to give them peace became so intense that at length they cherished the thought "why the peace of my own self, when so many have none? My own Satori will be accomplished only when I have saved them all. Could I save, be it even one of them,—this very act will be conducive to my own Satori, profitable to my own cultivation." This is the great desire of a Bodhisattva, and this state of mind is what we call "Fujū Nehan" (不住涅槃), (the positive Nirvāṇa, in contradistinction to the Nirvāna of the primitive Buddhists groups, which being unsatisfied in the static, or ascetic Nirvāṇa, will attain Nirvāṇa in the very action of redeeming the world). Indeed, what a noble attitude of Buddha! and that of which we, the mediocre, have very little thought of.

A mere glance over such a noble heart that only belongs to an

enlightened one will only serve to sink our hearts, our lives being so inferior, and it being presumably a thing that lies far beyond our power. Some may say, "You had better mind your own faith. When your own character is yet uncultured, why this preaching?" These people belong only to the "live and let live" class. Buddhism, however, does not teach a thing that seems entirely imppossible for a man to do, for he can never do enough in building up his character. There's no use for us to wait until we shall be fully perfect. We may not be perfect yet, having only accomplished a half of what we should have done. Our earnest desires, as well as endeavours, to help others to establish the faith are in themselves beneficial for us also, for in each of such efforts we find ourselves that our own religions faith and purification of our hearts are unconsciously fostered and achieved.

This is the mental state of an enlightened one in which "self" and "others" are united indivisibly into oneness.

Reflecting thus upon myself I may not be a qualified one yet to make this lecture on the Dhammapada. I certainly am not the one fitted to the task. But, please sir, the hautiness of a mind as such, let me abhor. Let me state sincerely that I am indebted to you all who have been kind enough to listen to my lecture, for I feel that I, myself gain much to my spiritual attainment be expounding to you this edifying scripture daily. Since I started this series of lectures, I am in receipt of many letters of appreciation from those who are sick, laid up in bed, and feel myself much oppressed with their fervent desires of yearning for their spiritual peace. I remember how I felt when my mother was sick. I can imagine, therefore, how deeply afflicted is our Lord Buddha at seeng us suffer in a sick bed. To an enlightened one, the joy of another person is straightway his own, and so is his sorrow. Partiality of kith or kin has no place in his mind and he is constraint in his mercy to embrace. The enlightened soul does not mean a state of mind such as enjoying an easy

and self-contented life. Sakyamuni, as an enlightened one, no doubt must have shed tears over the sorry plight of his day, for he tasted himself, mornings and evenings the tragedy of the age amidst which he lived and experienced himself. Therefore, this Satori was never the sort of that which was enjoyed alone quietly in the deep of the forest. It was the satori, indeed, only to be gotten by the bitter and desperate life, in the midst of a miserable society and in the tears of anguish. Sakyamuni looked at society as a whole, and found and tasted the real meaning of this life as related to the whole. His own benefit was no less than that of society. To a question of "what is Buddha?" I answer, "It is egoism, then altruism, and lastly, perfection." Truly, Satori means this perfected state of mind. It means complete oneness of "self" and "others."

So to a person who thinks of himself only, this life may certainly be a very easy one. To the sun that shines only day time, or the moon that shines only at night, the burdens of life are very light. But to a man who stands shouldering the world, the burden is so much the heavier.

Today on my way coming here, I had met a child in the street in whose company I walked and talked all the way up here. His face was so innocent; his speech so artless,—a jolly little fellow he was, indeed. But I believe his father knows more of this world than he does, therefore is more burdened and his worries greater. A little child who knows no worry of this life may be said to be very happy, but the very happiness is no more than that of an ignoramous, whereas for us grown-ups, deeper and wider as we grow in our knowledge and views, greater becomes our worries. Sakyamuni, whose life touched the whole, must have intensly felt these pangs of human existence having been surrounded by the world of folly,—the multitude so care-free and thoughtless.

Sakyamuni went about begging every fornoon, so we are told, and in the afternoon he sat in solitude meditating in the forest. In the

morning as he set out begging, he must have certainly witnessed the miserable condition of the people, and in the afternoon as he sat in medition, he must have reflected upon himself, pondering over his own existence and his capability to redeem them from the mire. Night and day his mind was thus completely occupied with the thought upon the matters concerning himself and others, for to him all the problems of the day, whether of politics or of education, were the objects of his worries. He was neither a graduate of any school, nor was he a great scholar of Buddhism,—I mean a doctated scholar. He was a human to the core, who took entire problems of the race to his heart as his own, and played this epochal role in preaching the gospel which came down to us in a form of great force of Buddhism.

The preachings of Buddha are not of technical knowledge of any sort, or a selfish knowledge that only satisfy one's own ascetic life, but that which came out of such a fervent life, the life as it was lived by him,—the preachings that will grasp society as a whole, and see in it his mission to perform. The great guiding force of his preachings are attributable to this principle of life, —the preachings that dealt so forcibly with the living society in general.

Then allow me to say about myself a little. I said that the sum shines by day and the moon by night, and said it most arrogantly, but how about myself? Have I ever lived my life up to the principle? Have I ever performed my mission perfectly? Indeed not. I may shine, but it is only an hour or so in the fornoon. I am only a small teacher, slender in my ability and feeble in my power. I am only a chief priest of a small Buddhist temple, a mere insignificant existence in this small country of Japan. But outside this humble corner where I dwell, I find no place, where I may most fittingly be placed. If, therefore, I confine myself to this limited sphere I am alloted to live, and be satisfied to "live and let live" I shall at length but be lost to a religious sentiment which is very dear to my spiritual life. I must, therefore, arise and get a firm grip upon my own life. "But what are you doing?" you

may ask. I shall answer, "I am studying,—studying Buddhism." But what's the use of your study, when you are forgetting the whole? Open your eyes wider and see your surroundings.

There, you will find the masses of poor people groping in the dark, and furthermore, pray, never you forget that these people abound all over the world. Did you ever think of the real condition of society today? Are you not only seeking your own ease and comfort? And first of all, are you not making Buddhism a means for your living? Buddhism is not a dead learning. Buddhism reacts to the poor and afflicted souls who are in dire need of spiritual resignation. Better fling away your empty learning, your surplus property and everything else, and plunge yourself directly into the world of masses, and become a best friend of the poor." This advice is just what I have determined to do. I will call forth within myself the Bodhisattva's mind, and exert myself to render my service to the world, and shall at least devote myself with my whole-being to the life that I today lecture on the Dhammapada.

Thus my heart beats religiously. A noble life of mine is this indeed. But now a voice within me whispers. "Is this not outspoken of you? Are you not exaggerating your true altruism? Are you not forgetting the real life of yours, only babbling in the language of a saint of a far-off ideal, and in talking in such a manner, are you not really misguiding others? You had better deepen your study." I feel quite ashamed of my smallness. My ability is limitted. I have only to dig my "self" deeper, and execute my duty as a teacher and a chief priest of a small temple. I shall be able to see the whole by digging deeper down into myself, and exerting my efforts on lecturing on the Dhammapada which I am now doing. This is the largest world for me into which I can put my heart and soul.

I do not know what service I really am able to render to society, but with what I can do within my power I shall be quite satisfied. This short hour, in which I am peritted to exert my whole strength,—

the strength with which I am bestowed from my childhood, is indeed a blessing to me, and I am determined to make the most of it. Here, I can faintly perceive within myself a rising consciousness that I am ready at any moment to pass into the other world having thus performed my duty. This consciousness excites me religiously. As my humble life, be it ever so meagrely, has met a response in society, so again I feel there is within myself resuscitated a religious sentiment, a desire to be of good service towards men. The lusciousness of life will never be known to those seeking self-contentment in a secluded life. It is a privilege to those only who will advance forward, and plunge themselves straightway into the world of the poor. The buoyancy of a religious sentiment is only to be experienced by those who are ready to give their lives to the redemption of the whole of the human race. And now, repeating to ourselves, and examine closely, we feel our own weakness which arouses in ourselves another religious excitment. Thus Sakyamuni found in his incessant labor in repleting the whole, the growth of his own self, the perfection of his own character. This perfection of a character that shines over the all is what we are daily craving for, let us firmly establish ourselves in our faith and with might and main apply ourselves to this end.

Buddhistic Verse in the Mahâparinirvaṇa—Sûtra

"The whole creation is perishable,
For it is subject to life and death;
When it becomes free from the life and death
Then there will be the real happiness of Nirbâṇa."

"An Ancient Religion for Modern Needs"

Lecture over Station JOAK Nov. : 26th 1934

by **Lewis W. Bush**

Buddhism today, seems in a great state of revival. No doubt the recent Pan Pacific Conference held in Tokyo in July of this year, has been responsible to a certain extent for this phenomenon.

Books on Buddhism are in demand. Young Buddhist Associations are active and new ones are being formed everywhere. Moreover, a federation of Pan Pacific Buddhist Associations is now being formed which we hope may expand to become a world federation, and speaking particularly of the religion in Japan it seems to be in for an age of renaissance.

But the interest in the religion is also spreading to other lands, and particularly so in the West; in England, America, France and other countries, people are becoming more interested than ever before.

Why then, are the people of the West starting to evince such a great interest in Buddhism?

The answer is, and can only be, that Buddhism is found to be more suitable to modern needs, than any other religion.

Buddhism is indeed not only a religion but a philosophy of living, and its plain scientific and logical teachings are bound to appeal to the masses of the people of every country, as educational facilities improve.

In Germany, a certain Buddhist priest was once asked "Why do you bring to us this Eastern religion-this Buddhism to us?"

He answered that Buddhism was no more eastern than the sun.

"If they had no objection in making use of the warmth of the

sun, then why should they have any in making use of the light that the teaching of the Buddha brought to them."

Most people think that Buddhism is but a recent introduction to the peoples of the west. Evidence is constantly proving, that this is indeed not so!

Buddhist remains have been found in Britain and in Skandinavia. The surviving records of Druidism show clear traces of Buddhist influence. Hence it appears that if the west does really adopt Buddhism, it will not be taking anything new, but will to a certain measure be readopting one of its ancient faiths.

It is said that European scholars knew of the Buddha, as early as the third century before Christ, about 1.300 A. D. Marco Polo informed his people of one, Sakamunyi, whom he wrote of as, Segemoni Barcon, and said: "This man was first called Great Idol founder, and if he had been a Christian he would have been just as great a saint as the Christ himself, so good and pure was the life that he led."

Some four centuries later, Europeans read of the religion of Buddhism in the "New Account of the East Indies" by Alexander Hamilton, who said that the people of Ceylon found their religion in the worship of a "Monkey's Tooth."

But gradually the west has become aware of the true ideals of the Buddhist philosophy and has indeed, had many of her sons become great scholars of Buddhism, until today when the religion is taking the attention of so many of the intelligentsia it promises to spread to, we hope, enormous proportions in the near future.

The Buddhist law of Karma, of cause and effect, is attracting the attention of westerners more than anything else, pertaining to the religion, especially when these students realise that rites and cermonies have no place really in Buddhism at all, and that happiness and good can only accrue to us by our own right words and deeds.

There is no sensible man than does not know that there is no

exception to the law of causation, the law that governs cause and effect. Whatever is sown must be reaped; that no prayers, ceremonies, rituals of any kind will make corn grow up into anything but weeds, and although it is true that buddhists have their particular schools of thought who in some cases practice certain rites and ceremonies, yet it must be remembered that these rites are only for the sake of keeping the word of the Buddha before people. The Buddhist prays to be shown the way of "Enlightenment" nothing more.

Buddhism is founded upon sound logical fact, no man is asked to believe if he has not thoroughly convinced himself of the truth of anything. It is this so rationalistic note of Buddhism that is making such an appeal to the western mind, which is disposed to scepticism. The famous words of the Buddha's are broad enough for any modern rationalist: —

"Whatever, after personal experience and investigation, is found to agree with your own reason and tends to serve your well-being as well as the well-being of all other humans, that cleave to as truth, and shape your life in accordance there-with."

The sensible man knows also that there is such a thing as the evolution of forms of life from lowly forms to higher and more higher and complex and finer forms; and that these latter have become, through a variety of strains and stresses, favourable, and unfavourable.

Knowing this, he draws the conclusion that his mind, his heart, and will are being developed through the ages of strife and struggle with opposing forces, into something better, into complete deliverence.

Scientists, day by day, are revealing new secrets, new truths which help us to oppose antagonistic bodies through our knowledge of the truth. Men want to know why they must suffer so much in this world, and the use of all that they have to suffer. The buddhist answer is just that their suffering is originally of their own making, except perhaps in cases where natural causes have been responsible, such as suffering caused by earthquake, fire or typhoon. Buddhism

denies very emphatically that all suffering and joy is due to some supernatural monster who deals out misery to poor mortals according to his own arbitary will, just because he likes or chooses to do so. That utterly horrible idea of the way that the world is carried on has no place in Buddhism, which pledges itself to fight always such ignorant and stupid beliefs.

Who can express wonder that, men who have been brought up like myself, in lands where such ideas still prevail and are being taught to little children in Sunday schools, should turn away to seek something more logical and reasonable, something more rational for a sensible person to believe in ?

Some may say, "Why is it that most Buddhist nations have fallen into decay ?" Perhaps some of those countries have, but in none of them has the spirit of Buddhism been completely effaced. In Japan, the only great Buddhist Power, where the people are almost 75% Buddhist, the religion bids fair to become stronger. Japan has moulded the teachings of the Buddha to suit her own needs and conditions. Her Saints of the past have founded various schools, but in spirit these various schools however different in ideas, are as one, when the future of Buddhism is to be considered.

This great spirit of cooperation among Japanese buddhists; this burying of all differences of sect, and thought of only the underlying spirit of the religion, was manifested most prominently during the recent conference, surprising the delegates from other lands, and filling them with admiration.

Buddhism has contributed the greatest share towards the culture of the Japanese people, and a noble share at that. Side by side with Shintoism, which has played such a great part in the history, spirit, and progress of the Nation, Buddhism may well steer towards its gaol of uniting the whole world in peace and friendship. Buddhism, may well gain a hold in the west, and at no other time have the prospects been so encouraging. Many Japanese buddhist scholars have

been translating the sacred scriptures into English, and the Buddhist world is grateful indeed for the possesion in its ranks of such brilliant (to mention a few) scholars, as Profs' Tachibana, Suzuki, Takakusu and Tomomatsu.

Ever tolerant, never agressive, and always ready to contribute towards the welfare of mankind in general, regardless of barriers of race and creed, Buddhism has risen today to we hope attain an end which it has sought since the gentle Sakyamuni meditated 'neath the Bodhi-tree.

2500TH BIRTHDAY

The 25th Centenary of Buddha's birth was observed at the Imperial Hotel at 4 p.m. Saturday, December 8.

At this occassion, a Buddhist Scholars' Society with Dr. T. Inoue as president, met to consider the spreading of Buddhism more widely throughout the world. More than 500 notables from various professions and businesses attended the memorable ceremony. Lecture meetings were held and commemoration medals were sent to those foreign Buddhist scholars, Mrs. Rhys Davids, A. F. W. Thomas, professor of Oxford, La Vallée Poussin, professeur à l'Université de Gand, Sylvain Lévi, professeur au Collége de France, Dr. Wilhelm Solf, the former German Ambassador at Tokyo, professor Wilhelm Geiger (Germany), T. Stcherbatsky (U. S. S. R.), C. R. Lamman, professor of Harvard University, who have by their studies contributed so largely to the spread of Buddhist knowledge throughout the world.

Buddhism in America

by **Robert S. Clifton**

My attraction to Buddhism can hardly be assigned to any definite date. I literally grew into Buddhism as a boy grows to manhood or as a tree grows heavenward. However, there were several contributing factors, during the course of the past six years, that drew me farther and farther away from Christianity and closer and closer to the enlightened teaching of The Buddha. These factors were as follows: First, an honest inability to accept the selfcontradictory teachings of deism which are constantly at variance with reason and with science. Secondly, disgust with the hypocrisy that characterizes Christianity and a vast majority of its propagators, and, thirdly, the fact that in no one of the prevailing western religions is there any attempt to relate man to man or to connect mankind with the Cosmos.

Buddhism in America

When I became a Buddhist I had no intention of entering the priesthood. The quiet private life was more attractive to me but there was (and is) a never-ending demand for lectures on the Dharma on the part of Occidentals in the Western States of America to which my activities are, as yet, principally confined. There being no one else to undertake these lectures, I decided to make the diffusion of Buddhism my life work, and one of my principal reasons for coming to Japan was to obtain the formal approval of The Hongwanji for my work and to receive the *Tokudo* at the hands of The Chief Abbot of The Hongwanji. We American Buddhists have a great respect for the character of Shinran Shonin and to be ordained by his lineal descendant was a solemn honor for me and a gain for the progress of Buddhism in America, because we deeply feel the neces-

sity for closer relationship with Japanese Buddhism. Our American Buddhist Societies have a double aim. The foremost aim is, of course, the propagation of Buddhism, but the secondary aim is of very vital importance, too. That aim is to encourage the Buddhist ideal of universal brotherhood and to do everything within our power to bring about better international understanding and goodwill. In order to accomplish this aim it is absolutely necessary for us to maintain a close relation with our fellow Buddhists in other lands. I feel that the promises of close co-operation that I have received since coming to this friendly land will be very heartening to Buddhists in America and will be the seed of a future Pacific Brotherhood. These thoughts were uppermost in my mind at the time of my *Tokudo*, and I am greatly encouraged by the many sincere expressions of good will that have come to me from The Hongwanji and from devout Buddhists all over Japan.

The progress of our mission work in America has been somewhat hampered by a lack of clergy. We greatly need at least four more *kaikyoshi*. At the present time I have charge of teaching fourteen local societies scattered over an area of more than half a million square miles. It is impossible for us to establish more societies until we have ordained men to teach and lead them. If we can obtain the means to send several more men to Japan to be ordained and also find the means of carrying on a complete mission program in America, it will mean that within two years we shall have fifty local societies instead of the present number of fourteen. It is almost unbelievably easy to make converts and many thousand of sincere persons would gladly accept the Tathagata as Teacher, Master, Guide and Friend if only there were Someone to point out to them the way and to give them instruction. It is our deep belief that a heavy responsibility in this matter rests upon the Buddhists of Japan, where the teaching is most pure and most advanced in both theory and practice.

Missionaries Needed

Our ideal is that of Shinran Shonin that religion is for all men and not only for monks and the literary classes. We earnestly wish that it were at present possible for us to send travelling missionaries all over America in much the same way that the Saintly Shinran wandered over Japan spreading the Truth to all who would listen, regardless of rank, sex or condition. The vitality of the Shin Sect is very promising and much depends on whether or not some of that vital interest can be directed toward missions. The simplicity of Shin Teaching and the utter lack of the element of superstition are greatly in the favor of Shin-Shu. Only one thing more is needed and that is the fiery missionary zeal of the sect.

I desire to take advantage of this opportunity to express to all our spiritual brothers in Japan, the sincere good will of American Buddhists and to voice the hope that our future relationships may be more complete. On this, much depends.....the peace of the Pacific and the progress of civilization. I salute you!

From The Japan Time of October 30th 1934.

THE BUDDHISM IN JAPAN

will soon appear

We are planning to publish an English anual "the Buddhism in Japan" which will be exclusively devoted to the scientific study of Buddhism.

THE INTERNATIONAL BUDDHIST SOCIETY

Religious Revival in Japan

by **Mock Joya**

One of the most significant developments in Japan in the past year or so is the sudden interest shown by the people in religion and religious studies. Every popular magazine is now giving its best efforts to print as many popular religious articles and writers on religions are greatly demanded by all publishers.

Among the best sellers are counted several religious books, and the Broadcasting Association of Japan has also taken notice of the popularity of religious subjects among the masses and they have started the regular morning religious broadcasting. Judging from the number of requests sent to the Broadcasting Stations for the supply of the texts for those religious lectures, it appears that those morning religious broadcasting lectures have a surprising number of listeners.

Nobody has yet clearly explained how and why this public interest in religion has been so suddenly awakened. Some people declare that the lecture on Hokkukyo by Rev. Entai Tomomatsu given several months ago had been so interesting and illuminating that the public interest has been suddenly awakened. Whether this is true or not, it is an undeniable fact that Rev. Tomomatsu who was quite unknown to the general public until he started his radio lectures has now become one of the most well-known persons in the country. His lecture is published in book form, and it is said that in some six months, the sales of the book reached more than 200,000 copies. His popularity has become so wide that he was again asked to deliver another series of lectures on Buddhism about a month ago.

It seems that most of the Japanese people have formerly regarded religion something very difficult to understand or appreciatie, and parti-

cularly they did not even attempt to understand profound Buddhist principles which they thought were beyond their comprehension. But when Rev. Tomomatsu, for instance, started to explain the Buddhist doctrine in plain and easy language that every one could readily understand, the public suddenly realized that the teaching of Buddha is not so profound as they believed, and it is within their reach.

The public interest in religion is not limited to Buddhism alone, although there have been put on the market quite a large number of books on Buddhism which are all having good sales. Books on Christianity, Confucianism, and other religions are also in great demand.

As to the causes of such a revival of religious interest, it is also said by others that because of long financial depressions that have continued several years, sufferings of many farming districts, and devastations caused by storms and floods, the people's thought has gradually been turned to religious faiths.

Often, Japan has been criticized for being not seriously interested in religion, but today, the public interest in religion has suddenly been so awakened that editors of popular magazines think that the sales of their publications depends upon good religious stories.

The January numbers of all popular magazines which will be on the market within a week or so show that their outstanding features are religious stories of all kinds. Once, Marxist publications and socialistic books were the best sellers in Japan, particularly among the younger generation, but today religious books are the best sellers. It is quite a wide step from Marxism to Buddhism or Confucianism, but it is true that the people of Japan are more interested now in reilgious consolation than in Marxism or Fascism, when the popular interest in religion as manifested by the demands for religious publications and articles is regarded as the expression of public tendency.

An Historic Event in Modern Buddhism

The 2nd Pan-Pacific Conference of Young Buddhist Assn's.

by **Lewis W. Bush**

Buddhists of thirteen different countries and following various sects of Buddhism, gathered together with one accord. Laying aside all differences of sect and thinking only of the "Faith" and what they can do to create better understanding between not only Buddhist people but the whole world at large.

This describes the 2nd Pan-Pacific Conference of Y.B.A.'s which was held in Japan from July 18th to July 24th at Tokyo. The late Bishop Imamura of Hawaii was the originator of the first conference which was held at Honolulu some 4 years ago and which was attended by Buddhists of only two countries, and it was most fitting that during the 2nd conference a tribute was paid to his memory.

The welcome ceremony for the delegates from abroad was held at Hibiya Hall on July 17th and indeed, as one delegate from Ceylon remarked:—"It was just as if we had all met our long lost brothers and sisters after centuries of separation!" One can imagine how these delegates from other lands must have felt. Gathered together in a country which is almost entirely Buddhist, and where one finds cabinet ministers, and all manner of people both high and low following the "light."

Buddhists from India, Ceylon, Siam, Singapore, Burma, Manchoukuo, China, Mongolia; delegates from the Japanese South Sea Islands, Hawaii, U.S.A., Canada and Korea; surely never had such a gathering come together before in all the history of Buddhism.

After welcome speeches had been made and replied to by the

visitors, they were entertained by a musical programme. Young Buddhist choirs, the Bon Odori, and "Noh" dramas being especially appreciated and after a tiring but enjoyable day it was late before the visitors were able to retire to their hotels to prepare for the strenuous days that lay ahead of them, when the conference would be in session. Prominent among the special guests was that ardent English Buddhist Mr. B.L. Broughton, who is now staying in Kyoto and who by a generous donation of Rs 10,000 made possible the beautiful frescoes which are now being painted at Sarnath in the Mulagandakuti Vihara, stipulating that the famous Japanese painter Mr. Kosetsu Nosu should undertake the work. It was most befitting that Mr. Broughton attend the conference for he has for many years propagated the Buddhist teaching in Europe, and is Vice-President of the British Maha-Bohdi Society.

The Tsukiji-Hongwanji, newly completed, and creating a precedence in the building of Japanese temples, was the venue of the conference. Built of stone and in the Indian style, it is certain that a better place could not have been chosen.

After the opening ceremony, which was presided over by the chairman, Professor Keigan Omura, the national anthems of the various countries represented were played, during which, the banners of the organizations represented were deposited upon the platform in front of the altar by the chief delegates. This scene was most impressive.

After speeches from the Hon. President Rev. Sonyu Ohtani and from the President of Young Buddhist Associations, Prof. Shibata, speeches in reply were made by the various chief delegates from other countries. In the afternoon the chief delegates paid homage at the Imperial Palace where they were received by the secretary to the Minister of the Imperial household who informed them of His Majesty's interest in such a historic conference as they had come so far to attend, and that he was glad to inform them of the fact that Their Imperial Highnesses were enjoying good health at Hayama.

A reception was then held under the auspices of the foreign office, at which Mr. Hirota, the Foreign Minister, was good enough to speak, and he emphasized the need for understanding between nations, and hoped that all would return to their native lands with a firm feeling of friendship towards each other, and that they would strive to always help towards the peace and prosperity of mankind in general. Great applause greeted Mr. Hirota's remark that he too was a Buddhist and had studied years ago in his native Kyushu. Mixing business with pleasure the delegates attended receptions at Kiyosumi Park, given by the Mayor, visited hospitals, attended functions, and had really a most busy time. Most important of the resolutions passed during the conference were :—That the Maha Bohdi Society should be given full power and the support of the conference in waiting upon His Excellency The Viceroy of India, in respect of the handing over to Buddhist hands of the Sacred Shrine of Budagaya which is now in the hands of Hindus and not receiving the proper attention as befitts it. This resolution was carried unanimously, for Budagaya is to Buddhists what Jerusalem is to the Christians, and Mecca to the Mohammedans. Among other resolutions passed were, that the number of Young Buddhists Associations should be increased and that a Pan-Pacific Federation of Young Buddhist Associations be formed, whilst the question of the venue of the next conference in 1938 was temporarily shelved and left to be dealt with later; the delegates of Siam, Manchoukuo, America and India proposing their own countries.

After four days hard work mingled with pleasure, the delegates left Tokyo on July 21st at 5.30 p.m. by special train, for Kyoto. Crowds assembled at Tokyo station to see them off, and with entrancing music of the drums of Nichiren priests resounding over the platform the train moved off mid cheers, with the flags and banners of the delegations flying from the compartment windows.

At Hamamatsu on the 22nd at 1 a.m. the delegates' train was greeted by Buddhist organizations, and arriving at Otsu at 5.50 a.m.

they were at once escorted to the Miidera temple where homage was paid. After a banquet provided by the city of Otsu at which the Mayor presided, they embarked upon the S.S. "Midori Maru" at Hama-Otsu for a tour of Lake Biwa. After a short stop at Omi-Maiko they reached Sakamoto at noon where a banquet was held, and then all proceeded by cable car to the summit of Mt. Hiyei, the shrine of Buddhist culture in Japan. One of the most impressive experiences of the whole tour was the "Shakuhachi" performance amid the solace of the "Kompon Chudo" on Mt Hiyei, and I feel sure that those who were privileged to experience it, will never forget the sweet strains of the flute before the image of "Amida."

The conference concluded on the 23rd at Kyoto, at the City Hall, where a resume of the business and resolutions passed in Tokyo was gone through, and after concluding addresses by the chairman and Mayor of Kyoto the 2nd P.P.B.C. concluded on July 23rd at 12.30p.m. Before leaving Kyoto a magnificent garden party was given at the Higashi-Hongwanji, the gardens of which are famous throughout the empire, and amid the beautiful surroundings of lake and trees, Buddhists of so many lands walked and talked as if they had known each other for ages past. Even the language difficulty seemed no barrier to the most fraternal intercouse. A historic and great conference which is certain to leave its mark on Buddhist history and which has, it seems, already sounded the call for a Buddhist revival throughout the world!

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Notes and News

An Example to Youth and Age.

We read in one of the vernacular papers that an octogenerian enrolled himself as a student at the Meiji University last spring. This brave old young man is a certain Mr. Morichi Takai, at present living in Asakusa, Tokyo, and had a variegated career before finally deciding the present course of life. Mr. Takai was born in Toyama prefecture, famed both for land and sea scapes, of a priestly family and in youth studied Chinese classics at the Toyama Normal School. But leaving the college he seemed to change his plans entirely and became a financier and after a while, held a very important position as the president of a banking institute in the city of Toyama, in which capacity he served for several years. But fortune did not always smile at him and after several vicissitudes, he finally abandoned wordly success and retired into the Nachi Mountains to lead a hermit's life. This place has always been a favourite resort of hermits and ascetics from the days gone by and has been regarded as the sacred of sacred places in the Yamato province. Meanwhile Mr. Takai invented a new method of weaving and was responsible for a textile on which is depicted forty thousand Buddhist designs and which he donated to 4,000 temples all over the country. Further during the last forty years he made pilgrimages to the majority of the principal temples in this country and at last in his old age, with a true Buddhistic spirit decided to improve his knowledge and wisdom by joining the seat of learning once more, disregarding the social conventions and traditions. We commend his bravery and decision entirely and may he live long to become a living example to youth. There

is one point, however, we don't quite understand, for according to the same paper, Mr. Takai is following the theological course, but since there is no theos to speculate on in Buddhism, it must be Oriental Philosophy.

A Giant Priest of Korea.

Mr. Kin Fuki, a Korean by birth and a Buddhist priest belonging to the Kegon or Avatamsaka school is looked upon as the tallest man in this part of the world. He stands seven feet eight inches high! If the legend is at all true, this giant must be nearer enlightenment than any one on this earth, for according to both Chinese and Japanese traditions the depth of a man's spiritual insight is in proportion to his physical size. At least if it is not stated quite explicitly, it is implied as such, for our master is popularly known to have been twelve feet, and many of the ancient Chinese patriarchs were only a few inches shorter, and we know of at least one Japanese famous and perhaps most popular prelate, the founder of Shingon School, Kōbō Dashi who was alleged to have been somewhere about nine feet and had the strength to carry a begging bowl weighing some fifty pounds or little less. But we must remenber that there are exceptions to the rule even among these super man, for we know for certain that Honen Shonin was rather delicately built and his hands were finely carved with beautiful tapering fingers capable of rousing the envy of a Parisian society lady. Whatever it is, Mr. Kin spent most of his life in the mountains of Korea only venturing down into the plains and valleys a little while ago, finding to his great astonishment no one but dwarfs living down there. We further hear that he is on the high seas at present on his way abroad. And before long New York and London, as well as Paris, may hear his bellowing voice preaching the Law of Impermanence and the Aryan path.

Sir Charles Eliot's Last Work.

We welcome the good news, according to the Times, of the forthcoming publication by Edward Arnold, of Sir Charles Eliot's last work. This is a study of "Japanese Buddhism" complementary to the author's monograph's on "Hinduism and Buddhism," which appeared in 1921.

The forthcoming book was begun some months after his retirement as British Ambassador to Japan —for which country he retained a deep and abiding interest—and, save for the concluding chapter, was finished before the fatal illness overtook him on the journey home. The last chapter has been supplied by Mr. G. B. Sansom, of the British Embassy in Tokyo, who has also seen the work through the press. An introductory memoir has been contributed by "H. P."

Relics of Sung Dynasty to be Listed.

Recently the Sung Dynasty Tripitaka owned by the Hase Temple at Nara has been systematically classified and the list made thereof, Dr. Ono Gemmyo, the famous Buddhist scholar and one of the greatest authorities on Buddhist Art and Chinese Culture, especially of the Sung Dynasty, has been responsible for it. According to the investigation made during the last few years, it has been ascertained that there were still a great deal of relics brought over from China during the Sung Dynasty, and scattered all over the country without any attempt being made so far, either to classify or systematise them. Hence the Asiatic Cultural Institute of Tokyo has requested Dr. Ono to make a tour of the country and compile a record on his findings.

An International Young People's Gathering.

Under the auspices of the Taisho University a concert was given on October 21st last for the purpose of bringing young people of various nationalities together, in order to instil the idea of peace and

good will from childhood. Among many messages sent by well known people, the one from the Siamese minister was, we thought, very appropriate to the occasion and consequently we have decided to publish it in full. His Excellency said.....

My young friends,

It is a great pleasure to me to have this opportunity on the 2,500th Anniversary to the birth of our Lord Buddha to give you a friendly talk. I wish to impress upon you the importance of home education as understood by a good Buddhist.

Children's successful education depends largely on home education. The result may very according to the homes in which the children are brought up.

As a Buddhist from a country in which from the King downwards to the most humble are Buddhists, I consider that the ideal education for children is obtained in a good Buddhist home. *The gist of Buddhism is the inculcation of generosity towards all beings.* I am giving you two examples of the root of the teachings of our Lord Buddha, which speak for themselves:

1. All beings desire happiness. Therefore extend to all your benevolence.
2. Why should we cling to this perishable body? In the eyes of the wise, the only thing it is good for is to benefit one's fellow-creatures.

Generosity is the foundation of the peace of the world. Therefore the upbringing of children as good Buddhists is according to the trend of the present day requirements as aimed at by all the different societies of the world, which have at heart the Peace and Happiness of mankind, such as the national Red Cross Societies, the League of Nations, the Pan-Pacific Associations, etc. etc.

Generosity, according to our understanding is based on the three following principles:

1. Purity in body and actions;
2. Purity in utterances; and
3. Purity in thought.

I have observed with great admiration certain characteristics of the people of this country: I have never seen quarrels in the public, even when taxi-drivers bump into one another, or cyclists' collision in the streets. After the mishaps, the persons concerned have never shown any signs of bitterness or ill-feelings towards one another, even going as far as to apologize for their mutual clumsiness! All these, I should like to believe, are due to the observance of the aforementioned principles of Buddhism. They have acted according to this Buddhist maxim!

Conquer your foe by force and you will increase his enmity; conquer by love and you will reap no after-sorrow.

You are the hopes of the future. It is for you to continue the traditions of your forefathers, which are in keeping with the teachings of the Great Gautama Buddha.

May success crown all your righteous efforts in the performance of your undertakings!

Tokyo, Sunday, 21st October, 1934.

Dolonor, Mongol Frontier Town is Buddhist Centre.

Dolonor is just beyond the legal frontier of Manchoukuo. It is, however, fully occupied by the Manchoukuo troops. The readers of the dailies know the story of how it was once the centre of Chinese volunteers. It was from here that Jehol was once threatened. As a protest, Manchoukuo troops came sweeping up and occupied this tableland. Ever since, it has remained one of the many problems pending solution between Japan and China.

Dolonor is one of the greatest Buddhist holy places of Mongolia. Here are two clusters of Buddhist temples. They are situated by a hillside at a little distance from the town. In the past, every im-

portant prince of Mongolia had a resting house in the vicinity of this place of pilgrimage. These houses have become ruins. Thirteen living Buddhas still have their houses in good repair. The two grand temples are in good condition. One of them is especially well decorated. Here Lamas or priests gather every morning to pray.

It was interesting to note that a list of donors for a religious ceremony revealed the, name of *Col. Doihara*. According to this document, as translated to me, this famous military figure must have paid one thousand dollars for the prayer of peace.

There is yet another side to Dolonor. The town has a large Mohammedan population. They are Chinese but if one was to ask them, who they were, they would simply say that they were Mussulmen, meaning Mohammedans. They are chiefly merchants. And as they can never eat pork, they have their own restaturants. We usually go to their restaturants and order mutton. The town is not large but it is the main market for this part of Mongolia. It is situated at the junction of two rivers. The surrounding country has a full Mongolian aspect. Broad valleys, low, round rolling hills, here and there sand and pasture land with rich grass complete the picture.

It is still about the middle of October but winter is in full swing. On the 14th, when we entered Dolonor we found the streams partially frozen. We made our entry on an ox cart. The motor truck which was taking us there got stuck in a muddy rivulet. In spite of all our exertions it refused to move. We had to pass the second night under a canvas sheet. The night before was worse. Rain had added confusion to our helpless plight in the desert. But it was comparatively warmer that night. We were still in the narrow valleys of hilly Jehol. Now on the last day of our journey we were not far from Dolonor. The icy winds were playing havoc. We walked away from the truck. At the first peasant's hut we hired a cart and proceeded to this town.

One Mohammedan merchant told us that the surrounding country

was full of robbers. The present Manchoukuo administration under Japanese guidance is clearing the land of all obnoxious elements and I do not know how far the statement is correct. I have just related the story. But if it is true, it surely reflects credit on the authorities concerned.

According to some other stories, Outer Mongolia and China are trying to control Inner Mongolia. Dolonor, sitting on the fence, has a political significance. It has to watch the tendencies of the numerous Mongolian princes. They want independence from China, they fear Communism and still they are not eager to seek Manchoukuo's protection. I believe our plan of the Golden Land as a district of Asia will satisfy all concerned. Let us work to that end.—M.P.

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